does there appear any great why such
$aea should assert an infinite mind in the world, since they do not allow it to act any where at all, tad therefore must needs make it to be in vain.

8, Now, this plastic nature being a thing, which is not without some difficulty in the conception of it, we shall here endeavour to do these two things concerning it: first, to set down a right representation thereof; and then afterwards to skew how extremely the notion of it hath been mistaken, perverted, and abused by thane Atheists,- who would- make it to be the -only God Al-mighty, or first principle of all things. , •. J&ow *^e plastic nature is in general to be con-• ceived, Aristotle instructs us in these

c.8»pag.4*I7. WOTuS 1 « *ivqv* ***iv*** rc|j £uX$> *} wiuirijryticif CtyttU* turn,i. opcf. -A - / » *t* i/* j,i • t *

1 **we a* *ry* ^vcrct trow* If the uuupegical art,**

that is, the art of the shipwright, were in the tim
ber itself operatively and effectually, it would there act just as nature doth.—And the

is
the same *for* all other arts. If the oecodomicai
art, which is in the mind of the architect, were supposed to be transfused into the stones, bricks, and mortar, there acting upon them in such a inaoner as *to* make them come together of them* selves, awl range themselves into the form of a complete edifice, as Autphiont was said, by *hm*

harp* to have made the *move,* artel place
themselves orderly of their own accord* and so to have built the walls of Thebes ; or if the musical *Rt were conceived to be immediateiy in the iottruments and striugs, animating them as a living soul, and making them to. move exactly, according to the laws of harmony, without any ex* ternal impulse; these, and such like iustauce*.